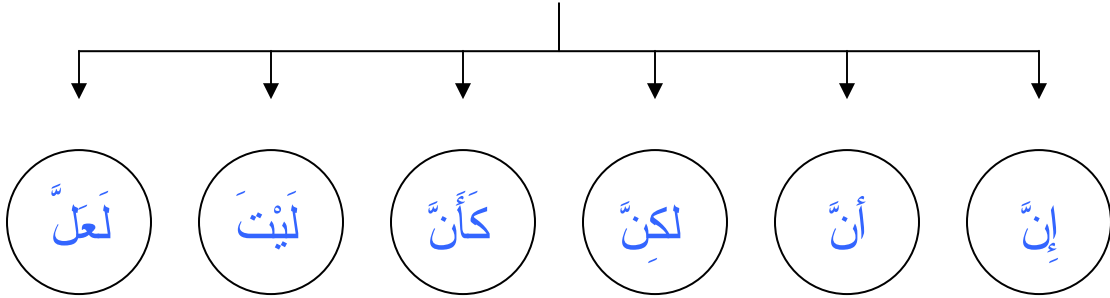


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

~~ إِنَّ وَ أَخَوَاتُهَا ~~

'Inna and its likes

إِنَّ وَ أَخَوَاتُهَا



هِيَ تَتَّصِبُ الْإِسْمَ وَ تَرْفَعُ الْخَبَرَ.

They make the ism (noun) mansoob (accusative) take a fatha, and make the khabar marfoo' (nominative take a damma).

Indeed/verily

إِنَّ:

Indeed/verily

أَنَّ:

But

لَكِنْ:

It is as if ..... (for similitude or speculation)

كَأَنَّ:

Would that.... (Used for seeking something impossible or in which there is difficulty)

لَيْتَ:

I hope...(Used for hope or regret)

لَعَلَّ:

'Inna brings about emphasis

✱ إِنَّ تَفِيدُ التَّوَكِيدَ.

إِنَّ اللَّهَ غَفُورٌ.

نَحْوَ:

Verily Allah is oft-forgiving

Anna brings about emphasis also

✱ أَنْ تَفِيدُ التَّوَكِيدَ أَيْضاً.

عَلِمْتُ أَنَّ خَالِدًا مَرِيضٌ.

I knew that verily Khaalid is ill.

إِنَّ تَأْتِي فِي أَوَّلِ الْجُمْلَةِ وَبَعْدَ قَالَ. وَتَأْتِي أَنْ بَعْدَ  
الْأَفْعَالِ الْآخَرَى.

إِنَّ comes at the beginning of a sentence and after qaala and

أَنَّ comes after the other verbs.

نَحْوَ:

إِنَّ اللَّهَ رَبِّي.

Verily Allah is my lord.

قَالَتْ أُمِّي إِنَّكَ مُجْتَهِدٌ.

My mother said verily you are  
a hard worker.

سَمِعْتُ أَنَّ الْمُدْرِسَ مَا جَاءَ الْيَوْمَ.

I heard that verily the teacher did

laakina brings about  
istidraak....

لَكِنَّ تَفِيدُ الْإِسْتِدْرَاكَ. \*



مُحَمَّدٌ مُجْتَهِدٌ لَكِنَّ حَامِداً كَسَلاَنُ.

نَحْوَ:

Muhammad is a hard worker but  
Haamid is lazy.

La'alla conveys hope, and  
its meaning is I hope.

لَعَلَّ تَفِيدُ التَّرَجِّي وَ مَعْنَاهَا (أَرْجُو) ←

نَحْو: لَعَلَّ الْمُدْرَسَ فِي غُرْفَتِهِ.

I hope that the teacher is in his  
room.

Ka'anna has two meanings

كَأَنَّ لَهَا مَعْنَيَانِ. ←

٢

Conveys speculation

تَفِيدُ الظَّنَّ



نَحْو: كَأَنَّكَ مِنَ الْيَابَانِ.  
It is as if you are from Japan.

١

Conveys similitude

تَفِيدُ التَّشْبِيهَ



نَحْو: كَأَنَّ الْمَسْجِدَ مَدْرَسَةً.  
It is as if the masjid is a  
school.

Layta brings about hope, and it is seeking the impossible and that in which there is difficulty.

لَيْتَ تَفِيدُ التَّمَنَّى وَهُوَ طَلَبُ الْمُسْتَحِيلِ. ←  
وَمَا فِيهِ عُسْرٌ.

نَحْوُ: (طَلَبُ الْمُسْتَحِيلِ - seeking of the impossible)

لَيْتَ الشَّبَابَ يَعُودُ.

Would that youth would return!

نَحْوُ: (مَا فِيهِ عُسْرٌ - that in which there is difficulty)

لَيْتَ لِي مِلْيُونٌ جُنَيْهَا.

Would that I have a million pounds!



## ذُو

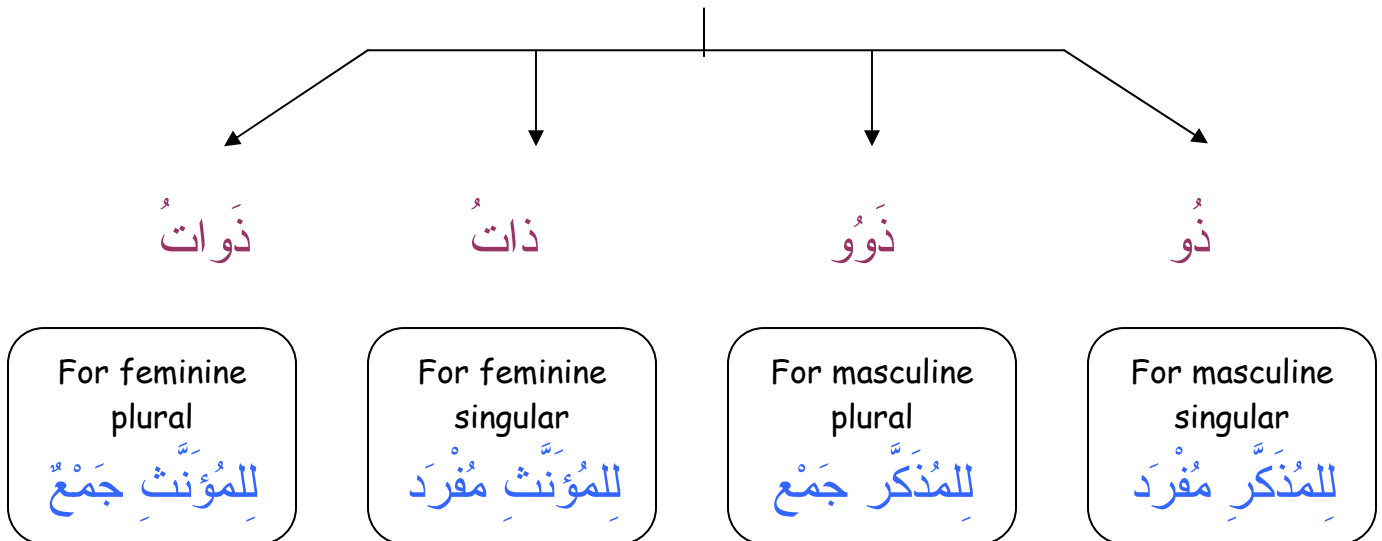
ذُو. مَعْنَاهَا (صَاحِبٌ) وَ ذُو دَائِمًا مُضَافٌ وَ الْاسْمُ الَّذِي يَلِيهِ مَجْرُورٌ بِالْإِضَافَةِ.

Dhu: its meaning is possessor/owner, and it is always mudaaf (possessed) and the noun which is next to it is genitive (majroor), by construction.

نَحْوُ: قَالَ تَعَالَى: {إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ}

Allah the most high says (translated meaning):  
'Verily Allah he is the sustainer, the possessor of  
might and power'

### The different forms



هؤلاء الطالبات  
ذوات علم

هذه الطالبة  
ذات علم

هؤلاء الطلاب  
ذوو علم

هذا الطالب  
ذو علم

These students  
(female pl.)  
possesses knowledge

This student  
(female sig.)  
Possesses knowledge

These students  
(male pl.) posses  
knowledge

This student  
(male sig.) posses  
knowledge



~ أَمْ وَ أَوْ ~

` Am is used for questioning  
(sentence)

(أَمْ) لِلِاسْتِفْهَامِ.

أَمْ مِنَ الْهِنْدِ أَنْتَ أَمْ مِنَ بَاكِسْتَانِ؟

نَحْوُ:

Are you from India or Pakistan?

And 'Aw is used for non-questioning.  
(sentence)

وَ (أَوْ) لِغَيْرِ الْإِسْتِفْهَامِ.

خُذْ هَذَا أَوْ ذَلِكَ

نَحْوُ:

Take this or that.





## مِائَةٌ وَ أَلْفٌ

Hundred and thousand

مِائَةٌ وَ أَلْفٌ مِثْلُ الْعَدَدِ مِنْ 3 إِلَى 10، غَيْرُ أَنْ مَعْدُودَهُمَا مُفْرَدٌ.

Hundred and thousand are similar to the numbers from 3 to 10, (in construction) except that their مَعْدُودَ (enumerated) is singular.

مثال: مِائَةُ رَجُلٍ أَوْ أَلْفُ امْرَأَةٍ.

A thousand women

A hundred men

وَ هُمَا لِلْمَذَكَّرِ وَ الْمُؤَنَّثِ. وَ (الألف) فِي (مِائَةٍ) تُكْتَبُ وَ لَا تُقْرَأُ.

And they are (used) for masculine and feminine (enumerated).

And the alif in مِائَةٍ (hundred) is written but not pronounced.

## ما و لا

يُنْفَى الماضي بـ (ما) و المضارع بـ (لا).

The past tense is negated with ما  
and the present tense with لا

Example

مثال:

ما ذَهَبْتُ إِلَى الْمُتَحَفِ.

I did not go to the  
museum.

ما كَتَبَ أَحْمَدُ الدَّرْسَ.

Ahmad did not write  
the lesson.

لا أَذْهَبُ إِلَى الْمُتَحَفِ.

I am not going to  
the museum.

لا يَكْتُبُ أَحْمَدُ الدَّرْسَ.

Ahmad is not writing  
(up) the lesson.

## حَرْفُ الْإِسْتِقْبَالِ.

### (س)

س The letter of future tense

مثال:

سَأَذْهَبُ إِلَى مَكَّةَ إِنْ شَاءَ اللَّهُ.

I will go to Mecca inshaa Allah

سَيَرْجِعُ الْمُدِيرُ غَدًا.

The head teacher shall return tomorrow

## حَرْفُ التَّفْصِيلِ.

### (أَمَّا)

The preposition of explanation  
'As for'

Example

مثال:

بِكَمْ هَذَا الْكِتَابُ وَ هَذِهِ الْمَجَلَّةُ؟ **أَمَّا** الْكِتَابُ فَهُوَ بَعِشْرَةَ رِيَالَاتٍ وَ **أَمَّا** الْمَجَلَّةُ فَهِيَ بِثَلَاثَةِ رِيَالَاتٍ.

How much is this book and this magazine? As for the book, then it for ten riyals and as for the magazine then it is for three riyals.

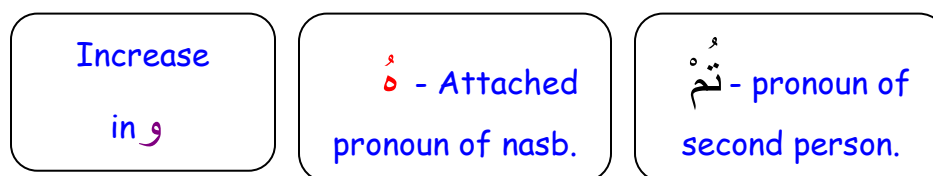
يَا إِخْوَةَ أَيْنَ كِتَابِي؟ أَرَأَيْتُمُوهُ؟

Oh brothers where is my book?  
Have you seen it?

إِذَا وَقَعَ ضَمِيرُ نَصْبٍ مُتَّصِلٌ بَعْدَ ضَمِيرِ الْمُخَاطَبِينَ زِيدَتْ بَيْنَهُمَا  
وَاوْ.

When the attached pronoun of nasb occurs after the pronoun of  
second person, و is increased between them.

نَحْوُ:



أَرَأَيْتُمْ + ه = أَرَأَيْتُمُوهُ ؟

Have you seen it?  
(Plural masc. second person)

جَمَعَ الْمُؤَنَّثِ السَّالِمِ.

وَ جَمْعُ الْمُؤَنَّثِ السَّالِمِ عَلَامَةٌ نَصْبِهِ كَسْرَةً.

And the sound feminine plural; its sign of nasb (accusative case) is kasra.

Example

مثال:

طَالِبَات



Students  
Fem. pl.

سَيَّارَات



Cars  
Fem. pl.

مُسْلِمَات



Believers  
Fem. pl.

نَحْوُ: خَلَقَ اللَّهُ الْأَرْضَ وَالشَّمْسَ وَالْقَمَرَ وَالسَّمَاوَاتِ.

Allah created the earth and the sun and the moon and the skies.

(السَّمَاوَاتِ) مَفْعُولٌ بِهِ مَنْصُوبٌ وَ عَلَامَةُ نَصْبِهِ كَسْرَةً.

السَّمَاوَاتِ is an object it is in accusative case, and the sign of it being accusative is a kasra.

دُخُولَ هَمْزَةِ الْإِسْتِفْهَامِ عَلَى (الِ).

The entering of 'the hamza of questioning' on al.

إِذَا دَخَلَتْ هَمْزَةُ الْإِسْتِفْهَامِ عَلَى (ال) مُدَّتْ هَمْزَةُ (ال).

When 'the hamza of questioning' enters upon al, the hamza of al is made to stretch.

مثال:

أَلْبَحَارُ جَمْعُ الْبَحْرِ؟ = أَلْبَحَارُ جَمْعُ الْبَحْرِ؟

Is Bihaar (rivers) the plural of bahr (river)?

(أ + ال = آل) أَلْمُدِيرُ جَاءَ الْيَوْمَ؟

Did the headmaster come today?

الأعداد المركبة.

Compound numbers

\* الأعداد المركبة تتكوّن من جزئين.

Compound numbers are made of two parts.

Eleven

مثال:

أَحَدَ عَشَرَ

مثال:



الجزء الأول      الجزء الثاني

Second part

First part

\* الأعداد المركبة مبنية على الفتح، فالجزء الأول والجزء الثاني  
يُحْبَبَانِ الفتح.

Compound numbers are fixed (remain unchanged/undeclined) on fath so the  
first and second part like the fatha.

## الأعدادُ المُركَّبةُ من 11 إلى 19

The numbers from 11 to 19

\* المَعْدُودُ من 11 إلى 99 دائماً مُفْرَدٌ مَنْصُوبٌ.

The enumerated, from 11 to 99 is always single, mansoob.

مثال:

تِسْعَةٌ وَ تِسْعُونَ طَالِباً.



99 students (male)

أَحَدَ عَشَرَ طَالِباً.



11 students (male)

---

## الأعدادُ المُركَّبةُ 11 و 12

The numbers 11 and 12

\* 11 و 12: إذا كان المَعْدُودُ مُذَكَّرًا يَكُونُ الجزء الأولُ و الجزء

الثاني مُذَكَّرًا

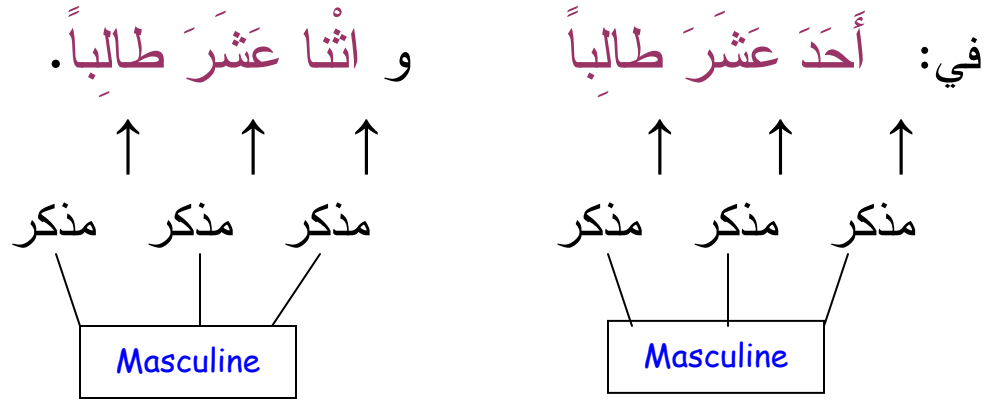
If the ma'dood is masculine then the first part and the second part are masculine.



مثال:

Twelve  
Male students

Eleven  
Male students



الأعدادُ المُركَّبةُ من 13 إلى 19

The numbers from 11 to 13

\* من 13 إلى 19 إذا كان المَعْدُودُ مُذَكَّرًا، فالجزءُ الأولُ يُخَالِفُ المَعْدُودَ و الجزء الثاني يُوافِقُ المَعْدُودَ. و العكسُ للمَعْدُودِ المؤنَّثِ.

If the enumerated (ma'dood) is masculine, then the first part differs in gender with the enumerated (ma'dood) and the second part agrees with the ma'dood. And the opposite is in the case of the feminine ma'dood.

مثال:

Thirteen  
Female students

Thirteen  
Male students

ثلاث عشرة طالبة



مؤنث

feminine



مؤنث



مذكر

masculine

ثلاثة عشر طالباً



مذكر

masculine



مذكر



مؤنث

feminine



## الأعداد الترتيبية.

Ordinal numbers

و هي مَنْعُوتٌ وَ نَعْتُ.

And they are a qualifying noun and an adjective (i.e they act as n'at and man'ut).

مثال: Example

الدَّرْسُ الثَّانِي إِلَى الدَّرْسِ الْعَاشِرِ.

The second lesson, to the tenth lesson.

الدَّرْسُ الْأَوَّلُ.

The First lesson.

لَأَنَّ

Because

لَأَنَّ = لِ + أَنَّ. و (أَنَّ) من أخواتِ (إِنَّ)

لَأَنَّ = laam + anna. And anna is from the sisters of inna.

مثال:

رَجَعَ حَامِدٌ مِنَ الْمَدْرَسَةِ لِأَنَّهُ مَرِيضٌ.

Hamid returned from school because he is poorly.

رَجَعْتُ مِنَ السُّوقِ لِأَنِّي مَرِيضَةٌ.

I returned from the market because I am poorly.

---

لَمْ

Why?

لَمْ = لِمَاذَا. Why?

مثال:

لَمْ خَرَجْتُ مِنَ الْمَدْرَسَةِ؟



Why did you exit from  
the school?

لَمْ ضَرَبْتُ هَذَا الْوَلَدَ؟

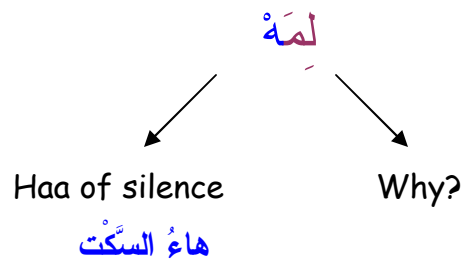


Why did you beat this  
boy?

---

لِمَ : هاءُ السَّكْتِ

لِمَ Why?



مثال:

Did you beat this boy?

أَضْرَبْتَ هَذَا الْوَلَدَ؟

Yes

نعم.

Why?

لِمَ؟



## لَيْسَ

لَيْسَ: تُقِيدُ النَّفْيَ. تَرْفَعُ الْإِسْمَ وَتَنْصِبُ الْخَبَرَ.

لَيْسَ Laysa brings about negation. It makes the noun marfoo' and makes the khabar mansoob.

مثال:

لَيْسَ الطَّالِبُ مَرِيضًا.

The student is not poorly.

وَيَجْرُ بِبَاءِ الزَّائِدَةِ.

And it is made majroor (genitive) with baa of zaa'ida (increase).

مثال:

لَيْسَ الطَّالِبُ بِمَرِيضٍ.

The student is not poorly.

فَإِنَّهُ مَجْرُورٌ بِالْبَاءِ الزَّائِدَةِ فِي مَحَلِّ نَصْبٍ.

Verily it is majroor with baa of zaa'ida (increase) in the place of nasb.

## حَذْفُ هَمْزَةِ (ابن)

The omitting of hamza in ibn.

تُحَذَفُ هَمْزَةُ (ابن) خَطًّا وَ لَفْظًا إِذَا وَقَعَ بَيْنَ عِلْمَيْنِ وَ شَرْطُهُ هُوَ أَنَّ  
يَكُونِ الْعِلْمَانِ عَلَى سَطْرٍ وَاحِدٍ.

The hamza of ibn is omitted, in writing and pronunciation, when it occurs between two names (and its condition is that the two names are on one line).

مثال: Example

حَامِدُ بْنُ عَلِيٍّ.

Haamid son of Ali

و لَا تُحَذَفُ الْهَمْزَةُ فِي مِثْلِ : حَسَنُ ابْنِ الْإِمَامِ. لِأَنَّهُ لَمْ يَقَعْ بَيْنَ  
عِلْمَيْنِ.

The hamza is not omitted in the example : 'Hasan son of the imaam', because it does not occur between two names.

## اسمُ التَّفْضِيلِ

Comparative and superlatives

و هو مَمْنُوعٌ مِنَ الصَّرْفِ، وَصَفٌ عَلَى الْوِزْنِ (أَفْعَلٌ).

Ismu tafdeel: it is a diptote, (prevented from changing). It is a description upon the scale of

(أَفْعَلٌ) af'alu.

مثال:

هَاشِمٌ طَوِيلٌ، وَ حَامِدٌ أَطْوَلُ مِنْهُ.

Haashim is tall, and Haamid is taller than him.

أَمَنَةُ صَغِيرَةٌ، وَ زَيْنَبُ أَصْغَرُ مِنْهَا.

Aamina is small, but Zaynab is smaller than her.



## فَعْلُ التَّعَجُّبِ

The verb of astonishment/amazement.

هو على الوزنِ (أَفْعَلُ).

It is on the scale of 'Af'alu.

مثال:

هذه الرجل طویل، ما أطول هذا الرجل!

This man is tall, how tall is this man!

هذه السيّارة جميلة، ما أجمل هذه السيّارة!

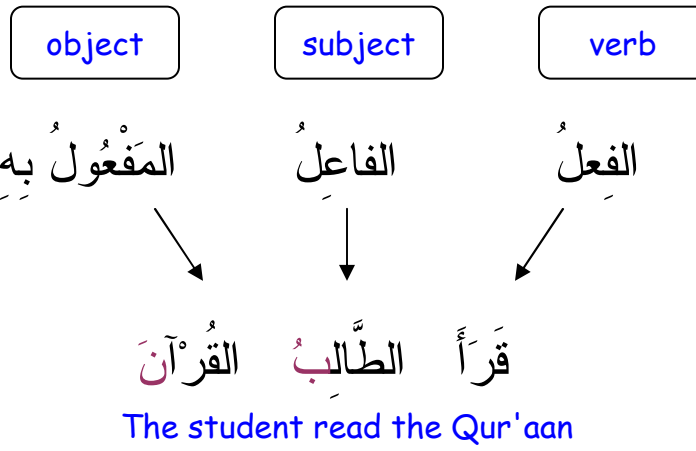
This car is tall, how tall is this car!

## المفعول به

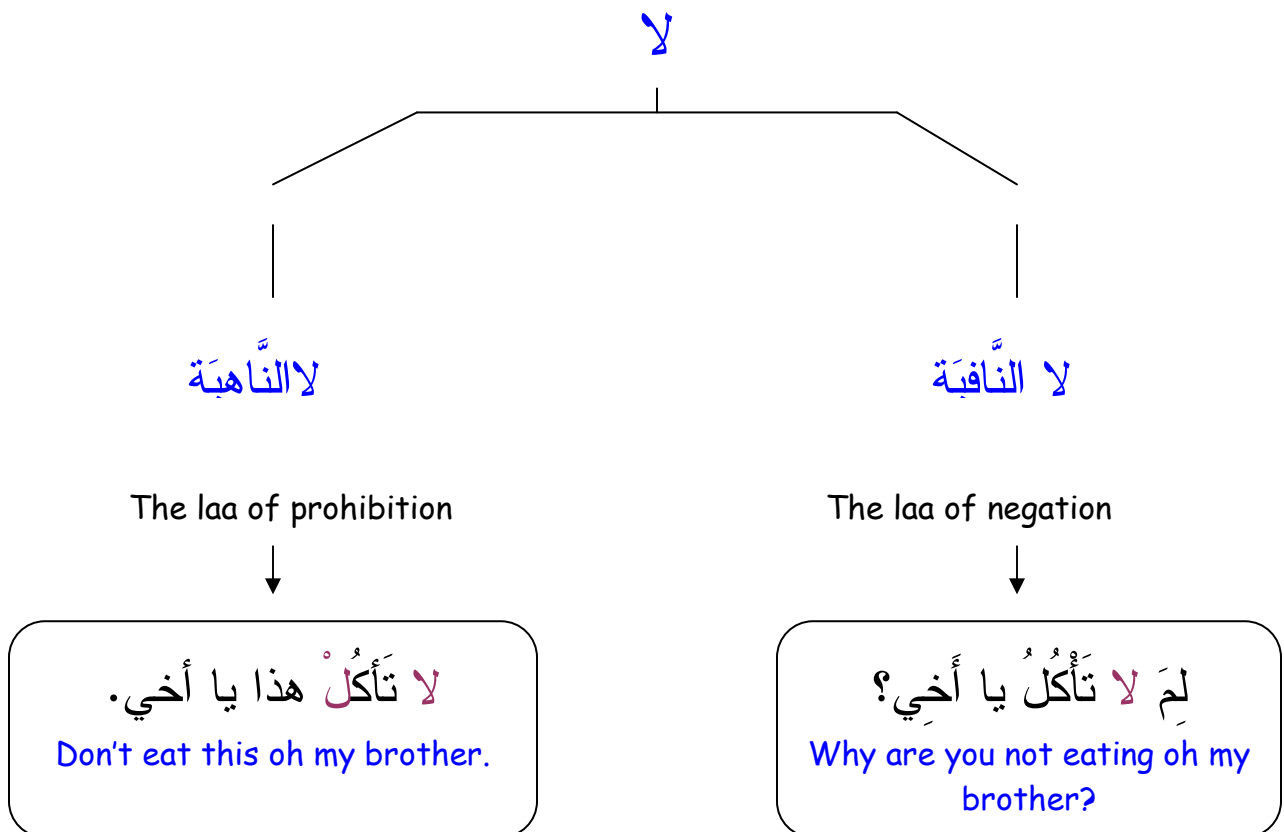
The Object

Example

مثال:



## The laa of negation and the laa of prohibition





لا تَذْهَبْ إِلَى الْمَلْعَبِ.  
Don't go to the playground.



أَ لَا تَذْهَبُ إِلَى الْمَلْعَبِ؟  
Are you not going to the  
playground?

الْفَرْقُ بَيْنَ لَا النَّافِيَةِ وَ لَا النَّاهِيَةِ هُوَ أَنَّ لَا النَّافِيَةَ لَا تَعْمَلُ، أَمَّا لَا  
النَّاهِيَةِ، فَتَجْزِمُ الْفِعْلَ الْمُضَارِعَ.

The difference between لَا النَّافِيَةِ (laa of negation) and  
لَا النَّاهِيَةِ (the laa of prohibition) is that verily the laa of  
negation does not have an affect, as for the laa of  
prohibition then it makes the present verb maizoom (take a



## (ما) المَوْصُولَة

The maa of connection

(ما) : إِنَّهَا بِمَعْنَى (الشَّيْءُ الَّذِي).

It means 'the thing which'

نحو:

أَكُلُ مَا تَأْكُلُ. أَي أَكُلُ الشَّيْءَ الَّذِي تَأْكُلُ.

أَكُلُ مَا تَأْكُلُ : meaning I am eating the thing which you are

ما

Ponder over the following

تَأَمَّلْ مَا يَلِي :

ما و أَقْسَامُهَا

ما الإِسْتِفْهَامِيَّة

ما النَّافِيَّة

ما المَوْصُولَة

ما هذا؟

what is this?

ما عِنْدِي كِتَابٌ.

I do not have a book.

سَأَشْتَرِي مَا تُرِيدُ.

I will buy that which you want.



ما اسمك؟

what is your  
name?



ما فهمتُ الدرسَ.

I did not understand  
the lesson.



لم تقولونَ ما لا

تفعلونَ؟

لامُ التَّعْلِيلِ

The laam of motivation/justification

مثال:

خَرَجَ حَامِدٌ لِيَغْسِلَ وَجْهَهُ

Haamid left to wash his face

خَرَجْتُ لِأَشْرَبَ الْمَاءَ

I left to drink water.

## نَصْبُ الْفِعْلِ الْمُضَارِعِ ب (أَنَّ)

Making the present  
tense verb accusative with anna

Example

مثال:

أَيْنَ تُرِيدُ أَنْ تَذْهَبَ يَا أَخِي؟

أُرِيدُ أَنْ أُسَافِرَ إِلَى مَكَّةَ.

Where do you want to go oh my brother?

I want to travel to Mecca.

## نَصْبُ الْأَفْعَالِ الْخَمْسَةِ:

Making nasb of 'af'aalul khamisa

الأفْعَالِ الْخَمْسَةِ هِيَ:

٥	٤	٣	٢	١
تَذْهَبِينَ.	يَذْهَبَانِ	تَذْهَبَانِ	يَذْهَبُونَ	تَذْهَبُونَ
You singular. Feminine are going.	They dual. masculine are going.	You dual. masculine are going.	They plural. masculine are going.	You plural. masculine are going.

علامَةُ الرَّفْعِ النُّونُ: تَذْهَبُونَ تَذْهَبَانِ تَذْهَبِينَ.

وعلامَةُ النَّصْبِ حَذْفُهَا:

مثال:

أَنْ تَذْهَبُوا

That you pl. go

وَالْأَلِفُ لَا تُقْرَأُ

And the alif is not read.

وَفَائِدَةُ هَذِهِ الْأَلِفِ أَنَّهَا تَظْهَرُ فِي الْفِعْلِ النَّاقِصِ. فَلَوْ لَا هَذِهِ الْأَلِفُ لَا تَرَى الْفَرْقَ بَيْنَهُمَا.

The sign of its raf' is the noon and the sign of nasb is its omission, and the benefit of this alif is that it manifests in the naaqis verb (a naaqis verb is one which its root ends with an alif, waw or yaa). So if it were not for this alif you would not be able to see the difference between them.

نحو:

(أَنْ يَدْعُو) و (أَنْ يَدْعُوا)

That he calls

# كَانَ

(كَانَ) تَرْفَعُ الْإِسْمَ وَتَنْصِبُ الْخَبَرَ.

Kaana makes the noun marfoo (nominative case) and makes the khabar mansoob (accusative case)

نحو:

The information of kaana mansoob.

The noun of kaana marfoo'

خَبْرُ كَانٍ مَنصُوبٌ

اسم كَانٍ مَرْفُوعٌ

كَانَ حَامِدٌ غَنِيًّا.

Hamid was rich

The information of kaana in the place of nasb (accusative case).

The noun of kaana, in nominative case.

خَبْرُ كَانٍ فِي مَحَلِّ نَصْبٍ

اسم كَانٍ مَرْفُوعٌ

كَانَ حَامِدٌ يَدْرُسُ.

Hamid was studying

و تَفِيدُ كَانٍ أَيْضاً الْإِسْتِمْرَارَ.

Kaana also brings about continuation



نحو:

كَانَ اللَّهُ غَفُورًا رَحِيمًا.

Allah is oft forgiving , merciful

لا يَزَالُ

Does not cease

(لا يَزَالُ) مِنْ أَخَوَاتِ (كان)، وَ تُفِيدُ الْإِسْتِمْرَارَ.

لا يَزَالُ is from the sisters of كان kaana,  
and it brings about continuation.

Example

مثال:

كَيْفَ حَالُكَ الْيَوْمَ يَا أَخِي؟ كُنْتُ مَرِيضًا أَمْسَ وَ لَا أَزَالُ مَرِيضًا.

How are you today oh brother? I was ill yesterday and I do not  
cease to be ill (meaning I still am ill).

لا يَزَالُ أَحْمَدُ مُجْتَهِدًا.

Ahmad does not cease to be a hard worker.

(ك) حَرْفٌ مِنْ حُرُوفِ الْجَرِّ تُقِيدُ التَّشْبِيهَ

ك is a preposition from the genitive prepositions, it brings about similitude.

سَاعَتِي كَسَاعَتِكَ.

نَحْوَ:

My watch is like your watch.

هَذَا الْمَسْجِدُ كَمَدْرَسَةٍ.

This masjid is like a school.

و لَا تَدْخُلُ الْكَافُ عَلَى الضَّمَائِرِ. نَحْوَ: يُقَالُ: أَنَا كَهُ أَوْ أَنْتِ كَهَا.

The kaaf does not enter on the pronouns. Like, : it is said:

أَنَا كَهُ أَوْ أَنْتِ كَهَا . I am like him or you are like her.

نَفْيُ الْمُضَارِعِ بِ (لَنْ) لِلْمُسْتَقْبَلِ. لَنْ تَتَّصِبُ الْفِعْلَ الْمُضَارِعَ وَ تَقِيدُ (لَنْ) تَوْكِيدَ النَّفْيِ. نَحْوَ:

The present tense verb is negated with لَنْ to give a future tense meaning. Lan makes the present tense verb mansoob and brings about a negation with emphasis.

نَحْوَ:

أَنَا لَنْ أَذْهَبَ إِلَى لَنْدَنَ.

I will not go to London.

لَنْ تَرْجِعُوا إِلَى بَلَدِ الْكُفَّارِ.

You will never return to the  
land of the disbelievers.

قال النبي صلى الله عليه و سلم: (مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا فَلَنْ يَلْبَسَهُ فِي الْآخِرَةِ) رواه البخاري.

'The prophet may Allah's peace and blessings be upon him said : He who wears silk in this life will never wear it in the hereafter'. Narrated bukhari.

لَمْ وَ لَمَّا

لَمْ وَ لَمَّا تُفِيدَانِ النَّفْيَ فِي الْمَاضِي وَ هُمَا تُجْزِمَا الْفِعْلَ الْمَضَارِعَ وَ  
عَلَامَةُ الْجَزْمِ فِي الْأَفْعَالِ الْخَمْسَةِ حَذْفُ النُّونِ وَ فِي الْأَفْعَالِ الْأَرْبَعَةِ  
السُّكُونُ.

لَمْ and لَمَّا bring about negation in the past tense and they make the  
present tense verb jussive (take a sukoon) And the sign of the jussive case  
(jazm) in the af'aalul khamsa (five verbs) is the emitting of the noon and in  
the af'aalul 'arb'a (four verbs) a sukoon.

نحو:

لَمْ تَذْهَبُوا, لَمْ تَذْهَبَا, لَمْ تَذْهَبِي و كذلك ب(لَمَّا).

لَمْ تَذْهَبْ, لَمْ يَذْهَبْ, لَمْ نَذْهَبْ, لَمْ أَذْهَبْ و كذلك ب(لَمَّا).

و الفرقُ بَيْنَ لَمْ و لَمَّا: لَمْ يَكْتُبْ = مَا كَتَبَ, و لَمَّا يَكْتُبْ = مَا كَتَبَ  
إلى الآنَ (و سوف يكتب).

And the difference between lam and lamma:

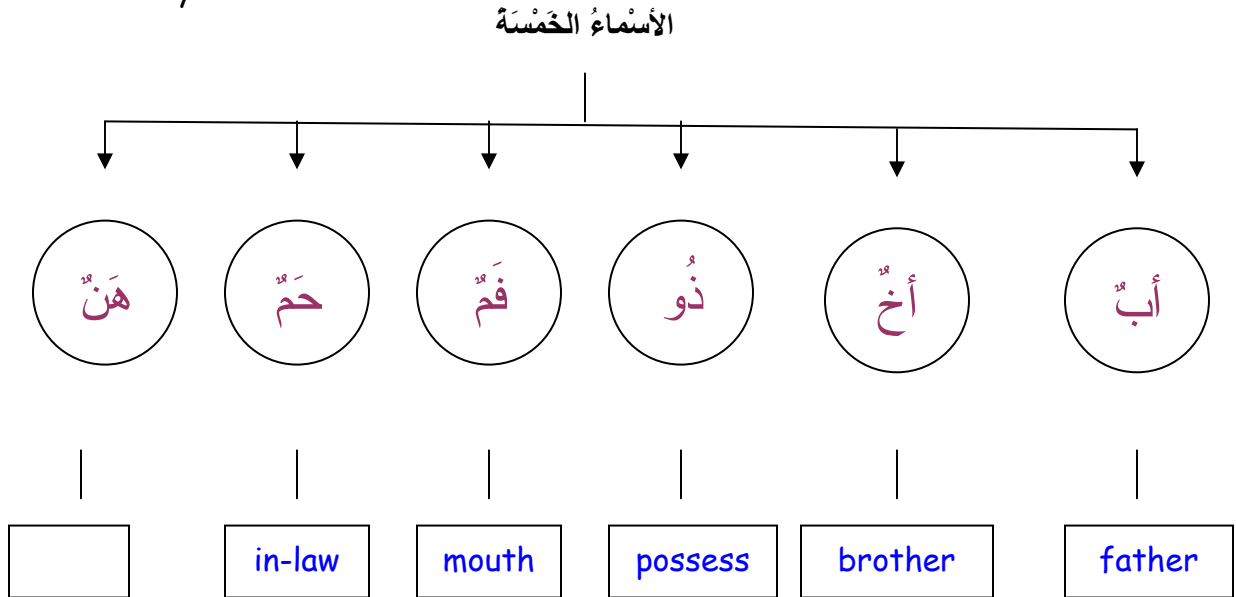
lam yaktub = he did not write

lamma yaktub = he has not yet written (and shall write)

## الأَسْمَاءُ الْخَمْسَةُ

### The Five Nouns

And they are:



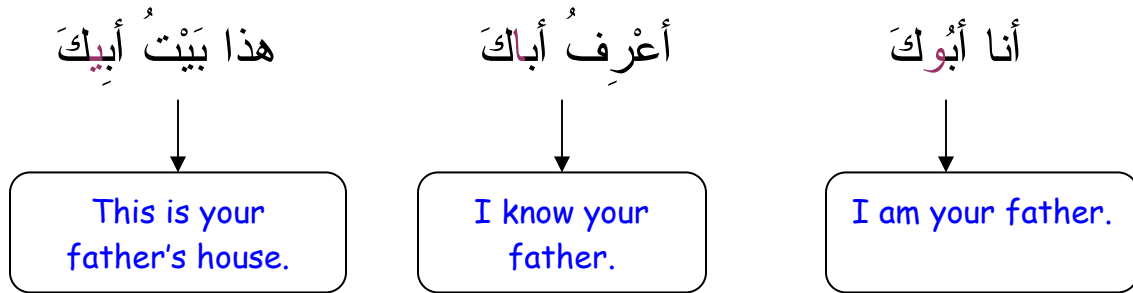
قال ابن مالك: أَبُّ أَخٍ حَمٌّ كَذَلِكَ وَ هَنْ،  
و النَّقْصُ فِي الْأَخِيرِ أَحْسَنُ.

Ibn Maalik said: abun, akhun, hamun and like wise  
hanun, but leaving off the final on is better.  
(ie, Hanun)

و الأَسْمَاءُ الْخَمْسَةُ تُعْرَبُ بِالْحُرُوفِ إِذَا كَانَتْ مُضَافَةً إِلَى غَيْرِ يَاءِ  
الْمُتَكَلِّمِ.

When the asmaa al khamsa are in idaafa, (other than being attached to the  
yaaa of mutakkalam), they decline by the addition of letters.

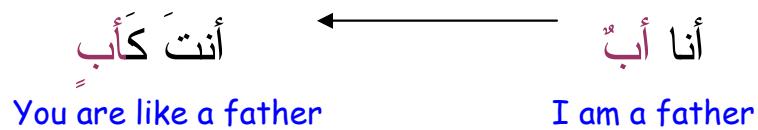
نحو:



و إِذَا لَمْ تَكُنْ مِزَاجَةً أُعْرِبَتْ بِالْعَلَامَاتِ الْأَصْلِيَّةِ.

And if it is not in idaafa (possessor and possessed construction) then it is made to decline with its original signs.

نحو:



(مَرَضَى) على الوزنِ (فَعْلَى) وَ هُوَ مَمْنُوعٌ مِنَ الصَّرْفِ.

Marda مَرَضَى is on the scale of fa'la فَعْلَى and it is a diptote (mamnoo' minas sarf- doesn't like tanween and kasra,) The sign of its kasra is a fatha.)

نحو:

أَسْرَى	أَسِيرٌ	جَرَحَى	جَرِيحٌ	قَتَلَى	قَتِيلٌ
↓	↓	↓	↓	↓	↓
Captives pl.	Captive sing.	Wounded pl.	Wounded sing.	Killed pl.	Killed sing.

(أَخْتَرُ) عَلَّمَ فَارِسِيٍّ، وَ هُوَ مَمْنُوعٌ مِنَ الصَّرْفِ.

Akhtar is a Persian name and it is a diptote (mamnoo' minas sarf- doesn't like tanween and kasra). The sign of its kasra is a fatha.)

# اسمُ التَّصْغِيرِ

## The Diminutive

وَلَيْدٌ This is a diminutive

(وَلَيْدٌ) هذا اسمُ التَّصْغِيرِ.

و التَّصْغِيرُ لَهُ ثَلَاثَةُ أَوْزَانٍ، وَ هِيَ:

And the diminutive has three scales, and they are:

③

②

①

فُعَيْعِيلٌ

Fu'ay'eelu

فُعَيْعِلٌ

Fu'ay'elu

فُعَيْلٌ

Fu'aylu

ما كان على خَمْسَةِ أَحْرَفٍ

That which is (formed from a noun) of five letters

ما كان على أَرْبَعَةِ أَحْرَفٍ

That which is (formed from a noun) of four letters

ما كان على ثَلَاثَةِ أَحْرَفٍ

That which is (formed from a noun) of three letters.

فُعَيْعِيلٌ

فُعَيْعِلٌ

فُعَيْلٌ



نحو:

مِفْتَاح ← مِفْتَاحٌ  
A key A small key

فُنْدُق ← فُنْدُقٌ  
A hotel A small hotel

كِتَاب ← كِتَابٌ  
A book A small book (note book)

وَلَد ← وَلَدٌ  
A boy A small boy

رَبْء ← رِبْعٌ  
A slave A humble slave

زَهْر ← زَهْرٌ  
A flower A small flower

(ها هي ذي يا أستاذ)

Here it is oh teacher!

(ذي)



خبر

Information

(هي)



مبتدأ

Beginning

(ها)



حرف تنبيه

The preposition of alarming or making aware.

إعراب:

يقول الرَّجُلُ: هَا أَنَا ذَا، وَ تَقُولُ الْمَرْأَةُ: هَا أَنَا ذِي.

The man says: هَا أَنَا ذَا (here I am)

and the woman says: هَا أَنَا ذِي (here I am).

(اجْلِسْ حَيْثُ تَشَاءُ)

Sit wherever you wish

(حَيْثُ) ظَرْفُ مَكَانٍ وَ يُضَافُ إِلَى الْجُمْلَةِ، وَ يُقَالُ فِي إِعْرَابِهِ (حَيْثُ)  
مَبْنِيٌّ عَلَى الضَّمِّ فِي مَحَلِّ نَصْبٍ مَفْعُولٌ فِيهِ، وَ الْجُمْلَةُ (تَشَاءُ) فِي  
مَحَلِّ جَرٍّ مُضَافٌ إِلَيْهِ.

حَيْثُ is an adverb of place and it is attached to a sentence. And it is said its  
'iraab (declension), حَيْثُ is fixed on damma in the place of nasb (accusative case)  
maf'oolun feehi and the sentence تَشَاءُ is in the place of jar, mudaafun ilayhee.

(وَ اللَّهِ لَقَدْ كِدْتُ أَمُوتُ)

By Allah I was about to die!

إِذَا وَقَعَ الْفِعْلُ الْمَاضِي الْمُثَبَّتُ جَوَاباً لِلْقَسَمِ وَجَبَ تَوْكِيدُهُ بِاللَّامِ وَ قَدْ.

When the past tense verb occurs as an **affirmation** with an oath, it is necessary to emphasis it with a laam and qad.

نحو في التنزيل:

(وَالَّتَيْنِ وَ الزَّيْتُونِ.....لَقَدْ خَلَقْنَا الْإِنْسَانَ)

By the fig and the olive.... **Verily**, We created man of the best stature (mould), (At-Tin 95:4)

وَ أَمَّا الْفِعْلُ الْمَاضِي الْمَنْفِيُّ فَلَا يُؤَكَّدُ بِاللَّامِ وَ قَدْ. تَقُولُ (وَاللَّهِ مَا رَأَيْتُهُ).

As for the past tense verb which comes as an **negation** with an oath then it is not emphasised with laam and qad. You say

وَاللَّهِ مَا رَأَيْتُهُ 'by Allah I did not see him'

## (قَطُّ)

(قَطُّ) خاصّ بالماضي وَ (أَبَدًا) بالمُسْتَقْبَلِ، وَلَكِنَّ النَّاسَ يَسْتَعْمِلُونَ  
(أَبَدًا) مَعَ الْمَاضِي وَ هَذَا خَطَأٌ. (قَطُّ) مَبْنِيٌّ عَلَى الضَّمِّ فِي مَحَلِّ  
نَصْبٍ مَفْعُولٍ فِيهِ.

قَطُّ is specific for the past tense and أَبَدًا for the future. People  
use أَبَدًا with the past tense however this is incorrect. قَطُّ  
is fixed on the damma in the place of the nasb case, maf'oolun  
feehi.

## لَمَّا

When

هذه (لَمَّا الْحِينِيَّة) وَ هِيَ ظَرْفٌ وَ تَخْتَصُّ بِالْمَاضِي يَكُونُ جَوَابُهَا  
مَاضِيًّا كَمَا فِي الْمَثَالِ.

This is called the **lammaa of heeniyyah** (lamma of time). It is an  
adverb (of time) and is specific to the past tense (verb). Its answer  
is always in the past tense like what is in the example.

لَمَّا دَخَلْتُ الْبَيْتَ شَمِمْتُ رَائِحَةً طَيِّبَةً

When I entered the house I smelt a pleasant smell.

لا يُصِحُّ أَنْ تَدْخُلَ عَلَى الْمُضَارِعِ، نَحْوَ قَوْلِ النَّاسِ (لَمَّا آكُلُ هَذَا  
الطَّعَامَ أَمْرَضُ) وَ الصَّوَابُ : عِنْدَ مَا آكُلُ هَذَا الطَّعَامَ أَمْرَضُ.

It is not correct that it enters upon the present tense (verb), like the speech of people 'Lamma (when) I eat this food I become ill' and the correct is: ' indamaa (when) I eat this food I become ill.'

### ضَمِيرُ الْمُثْنَى:

The dual pronoun

(هُمَا) يَسْتَوِي فِيهِ التَّذْكِيرُ وَ التَّأْنِيثُ لِلْغَائِبَيْنِ، وَ لِلْغَائِبَتَيْنِ، وَ  
لِلْمُخَاطَبَيْنِ، وَ لِلْمُخَاطَبَتَيْنِ.

The dual pronoun includes the masculine and feminine. It is used for the dual masculine and feminine third person and dual feminine and masculine second person.

## ضَمِيرُ الرَّفْعِ الْمُتَّصِلِ:

The attached nominative pronoun.

Alif

الألفُ نحو:

حامد و خالدٌ ذهبا, فاطمة و آمنةٌ ذهبتا.

Haamid and khaalid went, faatima and Aamina went.

ما لَيْسَ فِي الْإِنْسَانِ مِنْهُ إِلَّا وَاحِدٌ جاز أَنْ يُجْعَلَ الْإِثْنَانِ فِيهِ بِلَفْظِ  
الْجَمْعِ، نحو: ما أَسْمَاؤُكُمَا؟ اغْسِلَا وُجُوهَكُمَا، وَ مِنْهُ قَوْلُهُ تَعَالَى: (فَقَدْ  
صَغَتْ قُلُوبُكُمَا).

It is permissible to use the plural wording of things which are connected to a person, and can only be found in the singular forms, when addressing two people. Example: ما أَسْمَاؤُكُمَا؟ What are your(two people) names? , اغْسِلَا وُجُوهَكُمَا wash your (two people) faces, and from it, is his speech the most high: '..so indeed your hearts inclined...' (At-tahreem 66:04)

# يَتَّبَعُ النَّعْتُ الْمَنْعُوتَ فِي أَرْبَعَةِ أُمُورٍ. هِيَ:

The adjective follows the qualifying noun (that which is described) in 4 matters. They are:

٢

التذكير و التأنيث



In masculinity and femininity

١

الإعراب



In declension

٤

الإفراد والتثنية، و الجمع



In singularity, duality and plurality

٣

التعريف و التثنية



In definiteness and indefiniteness

تمّ و الحمد كله لله تعالى

كتبه الفقير إلى الله أبو سلمان طلحة البريطاني.

و ترجمته الأخت أمّ مجاهد